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LIFE AND LIGHT FOR WOMAN



NOVEMBER, 1886.
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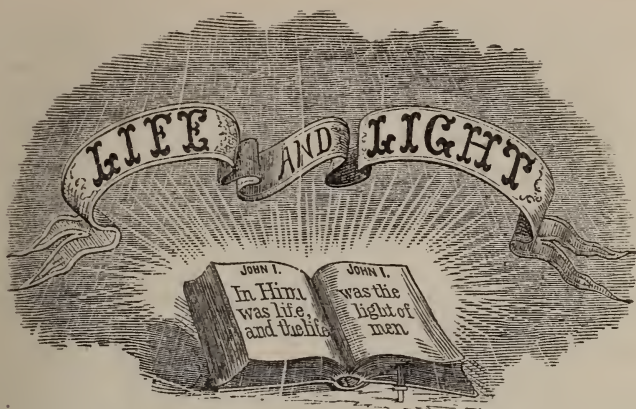
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FOR WOMAN.

VOL. XVI.

NOVEMBER, 1886.

No. 11.

TURKEY.

REPORT OF WOMAN'S WORK IN THE SIVAS FIELD.

BY MISS L. B. CHAMBERLAIN.

IF we enter the Sivas field from the northeast corner by the new road from Kerasoon, we find the first out-station on that road to be Enderes. In August last, when the order for the closing of the girls' school there was rescinded, it was thought best that the teacher be a man, as the preacher was to be removed from there, and a suitable home could not be found for a girl.

Zara still remains under the water, and the air is too full of malaria to be a safe place for any of our young girls, who would be obliged to stand alone against all the wiles and threats of the Campbellites. One of our high-school girls was taken by force from our house, beaten by her father through the streets to hasten her unwilling feet, again beaten in Zara, and immersed. She is now teaching a school varying from ten to twenty scholars. This school is supported by the Campbellites in America.

At Yenije, twenty-five miles from Sivas, a new school was opened the first of January, and soon grew to the number of sixty pupils,—a mixed school of boys and girls. The teacher is a brave, energetic girl of sixteen, who expects to conquer all obstacles

through strength given her from above. She holds a service on the Sabbath, often going from house to house to call the women; and those who do not come to her she does not leave in darkness, but takes the Gospel to them. She is striving to induce her neighbors to keep the Sabbath, and often makes the circuit of their houses on Saturday evening to remove such work as she fears they will be tempted to do on the following day. She not only gives them God's laws for keeping the Sabbath, but enforces them. The vartabed from a neighboring convent, in a sermon, advised the villagers to send their girls to school; and, more recently, the priest there finds her explanations of the Bible so worthy his attention, he seeks them. The teacher's good sense and her earnest desire to help everyone, must win the hearts of the men and women for whom she labors.

From Toosayan, a village of one hundred and eighty houses about fifteen miles from Sivas, a woman has come to us, from time to time, for light and sympathy. At first her pleas for her village were not much regarded, until they became so long and persistent that we felt it might be the answer to our prayers for the light to dawn in those dark villages. The teacher's first day's sojourn there brought a great crowd of women and girls delighted at the prospect of a school. The second day Armenian teachers and prominent men of the village were sent to parley with us, and warn us that our efforts there would be unavailing; the wisest course for us was to leave at once, lest the villagers mob us. The third day the women seemed afraid of us; and as night gathered about us we found ourselves face to face with some of the priests of the village, backed by some of the sons of Anak. The priests called us to account for our appearance in the village; informed us that no help was needed for a girls' school; their village was rich, and after ten years' effort they had been able to make arrangements for a girls' school; little girls could go to a male teacher. We rejoiced with them in their success, knowing that our visit had been the cause of it, expressed our sympathy for the large girls and women who could not go to school, and claimed the privilege of laboring for them. At this the sons of Anak began to threaten the women of the house: "How dare you bring such people here? You shall drive them out; they *shall not* stay." The poor woman who for nine years had longed and labored for this school, and the light it would bring, could keep silent no longer; her pent-up feelings burst forth in torrents of words, and the battle went on, and would soon have come to blows if we had not stood between them. The owner of the house, an old man of ninety, rose and said to the priest: "If you have come as friends, sit down; we are glad to see you. If not, go

away; you cannot come here and insult my guests." The priests left, and the following Sabbath uttered the bitterest of anathemas against any one who should dare to send their children to our school, and an order was given that all small girls should be sent to their school. This daring woman, who could not read, did not prove a good corner-stone for a school, but an energetic guide and guard for our teacher, introducing her alike to the houses of friends and foes; and everywhere they are most cordially received, for the women are hungry for the truth. The young man who undertook the task of teaching a hundred little girls, soon failed in health, and his successor was a failure. Our teacher, who has been a frequent visitor and examiner of the school, was invited to fill the vacancy; but she felt that she had a more important work to do in the houses.

The Bible-work in Sivas ebbs and flows. Last year at flow we had one hundred and fifteen pupils; this year there are one hundred and forty. In the winter the work ebbed to seventy-five, owing to the irregularities occasioned by the illness of one of the workers; but during the long fast there has been a rapid increase, sometimes six new pupils in a day. A pleasant feature of the work is the growing interest of the pupils: this is evident from the questions asked about the lessons.

During the winter the Macedonian cry came to us from a street on the edge of the city quite outside of our workers' circuit. At the first visit ten scholars were found; the second visit was on an unfortunate feast-day, when the streets were vacant. The two teachers, turning homeward, were intercepted by two Turks, who mistook them for some girls whom they knew. The teachers showed them their Testaments, to prove to them their mistake, and five Armenians, seeing that there was difficulty, approached and relieved the girls; but the Turks, indignant that they had been foiled, flung this threat after them, "We will find you yet."

The Armenians offered to give evidence against the men; Turks volunteered assistance; and even the offenders helped on the cause, one denying ever having seen the girls or the witnesses; the other, hoping to escape, turned state's evidence, and witnessed against his comrade. The megalis kindly rented for them a place in the new prison for forty-five days; the rent one hundred and eighty piasters. The keeper of the prison playfully remarked that he would put them at first in the lowest prison, thus affording them an opportunity to rise at their own expense. After the sentence had been given, the megalis said to the teachers, "Go fearlessly about your work; if they trouble you again we will punish them."

The Gregorians are pushing their Bible-work with great energy,

and claim to have two hundred and fifty pupils. Their lessons are given free; the congregation contribute for their support, and they are building better than they know. God bless them for the lessons they are unconsciously living and teaching in self-support.

The girls' high school has been smaller than last year; it may have a higher grade than the times demand, and we have no Protestant communities for feeding-ground. One father says, "My daughter will not be an engineer, and of what use is it for her to study algebra." Another says, "My daughter is not to be a teacher, therefore universal history and physical geography can be of no use to her." At present there are eleven girls in the boarding department, representing ten different cities and villages. The preparatory department has forty scholars, the primary sixty-five. The West Sivas school has increased to seventy; the room is literally full. At the extreme western edge of the city a new school was opened, in October, with twenty large girls from the Bible-work for a beginning. The school has gradually increased to seventy. There is not one Protestant near this school; all its pupils are Armenians. . . .

While we regret some losses in our work, we rejoice in greater gains.

"Ill that He blesses is for our good,
And good that is not blessed is ill;
And all is right that seems most wrong,
If it is His sweet will."

CHINA.

WOMAN'S MEDICAL WORK IN CHINA.

(CONCLUDED).

BY MISS KATE C. WOODHULL, M.D.

DURING our short term of service, plans of work have suggested themselves, some of which we hope to carry out in the future. A physician with command of the language could do much good by gathering companies of mothers together and talking to them on matters of hygiene. Another hopeful plan would be to have a course of instruction in every girls' boarding-school. This should begin with the younger ones, giving them primary instruction in anatomy and physiology, to be followed by more advanced teaching. The "Child's Book of Nature," so much used in America, and recently introduced into Japan, is admirably adapted for this purpose. . . .

Here, as in all parts of China, the physician is frequently called to cases of opium poisoning. Our first case we shall long remem-

ber. The poor woman, a widow, had taken the drug in the desperation of poverty and trial. She was found in the street, with her little boy, not far from our compound. People were unwilling to receive her into their houses, for fear she would die. As her home was outside the city wall, there seemed to be nothing for her but to spend the night in the street. We found her surrounded by a crowd of people, and so much under the influence of the drug, that it did not seem safe for a long time to leave her. Fortunately it was a summer night, and the full moon lent her kindly rays as we ministered to the sufferer. The boy's devotion was most touching; hour after hour he stood with his arms around his mother's neck, rousing her if she slept too soundly. As it grew late the spectators turned their steps homeward. A few remained, influenced, probably, more by the presence of foreigners than by sympathy with misfortune, and assisted the boy, as it was necessary, from time to time, to have his mother walk a little. Two days afterward, early in the morning, mother and son, cleanly attired, and with happy faces, came to express their gratitude that life had been saved.

A short time ago we were called to a case in an officer's family. We found a row of richly dressed ladies standing around the bed, trying to pry open the mouth of the unfortunate woman. The family were greatly excited. One after another came in till the room was full. There was quite a sensation when a younger sister arrived. She approached the bed, and seeing her sister's distress, made a false attempt to weep, cautiously wiping her eyes with her silk kerchief, lest she should mar the beauty of her painted face. We left them, when the danger was over, sad with the thought of their shallowness and poverty, so far as real happiness is concerned, even for this world.

Another time we were called to a woman who had attempted to put an end to her life by taking soda. She had done this in a fit of anger, because she was not allowed to go and see her relatives. We found her suffering intensely, and her mother-in-law suffering almost as much mentally. She seemed to be afraid that the fierce indignation of the wife's family would descend in a storm on her head, and was weeping and lamenting in pitiful tones. The husband, too, seemed to stand in great dread of his wife's friends, and wanted me to wait till some of them arrived. We succeeded in convincing them that it was not safe to wait, and they allowed her to take the medicine.

The siege against foot-binding is constantly raised. From time to time a pair of tiny shoes is brought to us, as a token that the foe has surrendered. Last year the teacher of one of our day-

schools was so stirred at a meeting where the subject of personal consecration was presented, that she could find no peace until she had removed all the bandages from her feet. Some of those in the woman's school have also been convinced that it was not right for them to persist in this custom. These women were wearing shoes two and one-half inches long. They were crippled for awhile, and obliged to be in bed, and at first could walk only with a cane. Their feet, though small and deformed, have become strong and useful, so that they can walk long distances. Removing all the bandages at once seems to be the quickest and easiest way of getting over the difficulty.

To make any real headway against this cruel custom is slow and discouraging work. When we consider what great significance is attached to the small foot in China, that through long centuries it has been the sign, not only of rank but of virtue, we can see how hard it is for these women to see the folly of it as we do. One of our Christians said, "I don't mind if they call me a slave, but when they are suspicious of my character, that is hard to bear." It is the work of the Spirit to persuade them to honor God in this matter, in spite of the criticisms which it is so natural for them to shrink from.

In regard to the feet of children in Christian families, parents are often strongly opposed by their relatives. It is the sad fact that they are not always strong enough to remain firm, and do sometimes yield to the wishes of their friends. Perhaps more prayerful effort on the part of missionaries, a little encouragement given at the right time, would gain the victory for the right, and save the parents from subjecting their children to this heathen custom, by doing which they so greatly hinder their Christian influence. Happily, most are glad to conform to the Christian usage.

A few months after our arrival a child was brought to us with a weak hand and arm. We said if they would unbind her feet we would do what we could for her. These were hard terms, and the father shed many tears over it. No one could help pitying him as he sat there with a look of distress, trying to decide the matter. If we would promise certainly to cure her he would be willing; but if she was not cured, and had big feet, no one would want her for a wife. They finally concluded to comply with our terms, for they had consulted all the idols, and she had taken a great deal of medicine that the priests had prescribed, and it had all done no good. She is still with us, receiving treatment and attending school at the same time. She has improved very much in the use of her hand, has a good mind, and is learning rapidly. We hope they will leave

her with us until she has completed her course in the boarding-school.

All workers in China see many evils that they are impatient to reform. We need often to remember that "Rome was not built in a day," and to "add to our faith, patience." Our great source of strength is in Him under whose banner we have enlisted. He alone can give us the love that is not enthusiasm, nor even tenderness alone, but something which is more real and lasting, and which will urge us ever on in this search for the lost ones. Only love like unto His can enable us to look beneath the vanity, the hypocrisy, and the untidy habits of these women, to the precious soul with its possibilities for eternal happiness. Doubtless for each of us here there must be "some sowing in the shadows," some hours when the enemy will get the advantage over our souls, and we shall be "discouraged because of the way." But if we faint not, we shall, in God's own time, know the glorious meaning of the words, "Greater is he that is in you, than he that is in the world."

When we look out of our window at night and see the light in the temple opposite, we are often reminded of the old lady's reply to her niece, who, observing her great charity toward others, challenged her to speak a good word for the Devil. Her answer was, "I think, my dear, we might all imitate his perseverance." All through the dark night the lamp is burning. When there is no star to be seen and no light in the mission-houses, the oil in the temple never fails. Surely the enemy is wily and strong: unwearied day and night, he gilds the chains of his victims, until, deceived and helpless, he drags them down to death. But toil on, my sisters. The promise has gone forth; Christ shall bruise the serpent's head. Above all this wail of sin and sorrow we can hear the triumphant word, "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound." . . .

May the dear Lord give to each of us a daily baptism of power and love that shall enable us to do well this work to which he has called us. . . .—*Woman's Work for Woman in China.*

CEYLON.

EXTRACTS FROM A LETTER FROM MISS LEITCH.

YESTERDAY was the car-drawing day of the great temple at Manepy. We left here at eight o'clock in the morning, taking with us a dozen of the younger girls of the boarding-school, to aid in the singing. We often take a company of boarding-school girls

with us when we go to tent-meetings, village-meetings, and others. Our object is to give them, in this way, a taste of the work and a taste for the work.

All the way going to Manepy the road was filled with ox-bandies, filled with men, women, and children. Their faces were rubbed with sacred ashes, in honor of Siva. There were also many little bullock hackeries, driven furiously and crowded with young men and boys. Throngs of people were walking, their dusty appearance showing they had come from a long distance. The mother of the family carried on her head a basket containing rice, and a new earthen pot, in which to boil it before the god. The children had on their heads bundles of sticks for the fire, and the father had on his only a large turban, and held in his hand a large scarlet umbrella,—the fashion here,—and wore on his feet large red Turkish slippers with turned-up toes. He seemed to think he was doing enough for the god in the person of his wife and family. As salt is here obtained from sea-water, the people think it has something to do with the fish in the sea, and they consider it unclean; so in boiling their rice before their gods, they never put in any salt. They never offer curry to the god. The principal offering he would receive on this occasion would be raw and boiled rice, milk, fruit, especially cocoanuts, and money.

At Manepy we found the seats arranged in the two preaching-places, assorted tracts tied up in bundles for the acting colporteurs, and the children of the Saturday singing-class. There were also about twenty native pastors, catechists, and Christians, who were to form our staff of workers for the day. After uniting in prayer for a blessing, we separated, to take up our various duties. Six speakers accompanied my sister to the medical-rooms, and six others came with me to the church. By this time thousands of people were swarming about the temple, bathing in the tanks, rolling in their wet cloths and half-naked bodies around the temple, over the dust and the stones, and making offerings to the idol. The air was black with the smoke of hundreds of fires, and the fields all about the temple were filled with people boiling rice for the god. He is supposed to care only for the vapor, which is a convenient arrangement, for the people, after offering it before him, and giving a little to the priests and sacred beggars, take home the remainder for their own use.

We arranged our choir, opened all the doors, and the stops of our organ, as well, and, with a violin and cymbals, sang praise to Christ. Our helpers were at work outside, extending invitations to people to enter, and soon we had an audience of several hundreds. These meetings were kept up continuously for four hours,

in which time about twenty addresses were given in each meeting, and many Christian songs were sung. Large numbers were present most of the time, and, although they were constantly coming and going, yet it was estimated that as many as four thousand people came into the meeting during the day.

These meetings stood as a witness for Christ. Many who came to worship Pulliar, or to pass a holiday,—as this festival is always held on the Tamil New Year's day,—must have gone home with new thoughts and questions. They listened, as a rule, with attention, not interrupting or disputing, as on former occasions. I was much pleased to notice the earnestness and directness of our native speakers. I took the opportunity, when an audience of four hundred was present, to tell them something of what Christianity had done for Christian countries, what it had already done for Jaffna, and what it could do for them. Mr. F. K. Saunders, professor in the Jaffna College, gave us much aid, delivering an address at both meetings.

In the course of the day, as usual, a fight took place among the devotees of the temple. This seems to be anticipated by the crowds who come as an interesting feature of the occasion, and on no account to be missed. On the first intimation of the trouble the whole audience with us made a rush for the door, going right over the tops of the seats. The result of the fight was a good many bruises and cuts, and some hospital cases; but there were no lives lost, which was an improvement on some former years. We noticed that those who came to the temple this year were mostly from the lower castes; comparatively few educated or high-caste men were seen in the audience. The festival lasted only ten days instead of fifteen, as formerly. We hear that the number of days has been reduced at some other temple festivals also.

. . . At one of the weekly meetings of the Society of Christian Endeavor connected with the boarding-school, the subject was "Repentance;" one hundred were present, and nearly fifty took part in the meeting. At its close, noticing an unusual earnestness, I asked all who truly desired to give themselves to Christ to come to my room. To my great joy thirty-one came, and we had a season of prayer together. Some were in tears, and one, lingering after the others were gone, asked me, with choking sobs, to pray for her mother, who is not a Christian. We have now in the school fifty who are church-members, and seventy who are not church-members. Of those who joined this year, many are from heathen families, and have never really heard of Christ. One, when we had told her of heaven, asked in great wonder if we had come from there.

To lead them to Christ, and to form in them a Christian character which will stand the test of sore trials, to which they will surely be exposed hereafter, "who is sufficient for these things?" And the time is so short! Every year the girls drop out from the various classes, never to return to the school. What we do must be done quickly, and well. Will you not specially ask God's blessing on us and ours? We thank him daily for giving us so large a number to train for him. It is happy work; it is his work. . . .

Jesus has called one of our dear girls home to himself. She was a day-scholar in the boarding-school, and lived only a few compounds from us with her parents, who are Christians. She was sick only a few days, and her death was quite unexpected; the Master came and called for her. It was a joy to us all to feel sure that she was ready to go. Though only nine years old, she had learned to love her Saviour, and to work for him. Her older brother joined the church at the last communion, and this dear child, Gnanamuttu, begged hard to join, but her parents thought she was too young. Gnanamuttu (Wisdom-pearl) was a member of the Children's Society for Christian Endeavor, and one of the Lookout Committee, and a faithful little worker. Gnanamuttu used to hold prayer-meetings with her schoolmates in neighboring houses. The priest of a neighboring Sivite temple told us that when his little son was very sick, Gnanamuttu came to the house, and, kneeling down by the sick child, prayed so earnestly for his recovery, that to all who heard it seemed as if she were talking with God, and that he was very near. The child recovered, and the father believes it was in answer to her prayer.

This morning, on going to the funeral-house, I found there thirty or forty of the heathen neighbors, who had come in, according to the custom of the country, to mourn for the dead. The women were beating their breasts and tearing their hair, swaying their bodies back and forth, and altogether uttering piercing shrieks. (This they will do for seven days, gathering together morning and evening. Their cries can be heard at a distance of half a mile.) At my coming they became quiet, and I spoke to them of Jesus, the friend of little children. I told them of this child's faith in him, of the joy and peace he had given her in her sickness, and of the glorious, happy home to which he had taken her.

They gathered close around me and listened with eager, hungry looks. Many had lost their little ones, and they asked if I thought they would ever see them again. One said her little babe had died, but she had supposed it would come again to this world in the form of a snake, or a rat, or some other animal. How glad I

was to tell these hungry mother-hearts of a hope that their dear ones were gathered safe in the Saviour's arms, to go no more out; and that this Saviour was their Saviour too, if they would but come to him; and that he had taken their little ones in love, that they might seek and follow after. When I left the house, one woman walked home with me. She said that since the death of her two Christian children she had lost faith in idols, and had left off going to temples, and now she wanted to worship the Saviour they worshipped, that she might meet them in heaven.

GLEANINGS FROM RECENT LETTERS.

In the report of Woman's work in the Harpoot Field, Turkey, Miss Seymour relates the following incident:—

IN Palu, where the women are very enterprising and intelligent, they raised money among themselves and erected a nice school-building. It has only one room, but that is large and airy, with an arched roof, and is altogether an attractive place. So thought the colonel of a regiment quartered in that city, and he tried many times to secure it for a lodging-place for some of his men. We have just received a letter from the teacher of a girls' school there, in which she says: "If there had been no school this winter, without doubt some of the soldiers now in the city would have been quartered in our school-building. They tried very hard to take possession of it, but we would not permit it. They came over and saw it, and determined that at all hazards they would occupy it. We heard of their intention, and the women gathered together. All the chief men of the city government came to open the doors by force. They brought with them a blacksmith, so that if the doors were closed they could break them open, and force an entrance. With them also were the colonel and the governor of the city and surrounding villages, and many other dignitaries. We women resisted them, saying, 'The school is ours; it does not belong to the men. With our money and with the labor of our hands we built it, that the girls and women might learn to read here. You cannot have it; we will willingly give our blood, but our school-house we will not give.' I especially spoke to the colonel and governor very pleasantly, and asked if it would not be a sin to close our school, and thus injure our work, while there were many others places in the city where the troops could be quartered. For the present we have conquered, but my husband and another brother were put in prison for two days, for their resistance."

Let me add here, that this brave teacher is one of our old scholars. She was married last fall, and her husband — I suppose in gratitude for his good fortune — generously offered to let his wife teach the winter school without any compensation.

Mrs. Burnell, of Mana Madura, writes:—

During the three years of our being here, one of our greatest desires has been to build a church. It has been interesting, pleasing, to see what interest the schoolgirls and their teachers, and particularly our Bible-woman, have shown in making a garden each rainy season, in order to raise a little money. I buy the vegetables for the school, or our own table, and this encourages them. For weeks before the laying of the corner-stone of our new church, eight nice pumpkins lay under the tamarind-trees which surround the girls' school-house, waiting to be sold at auction.

The day for bringing contributions was to take the place of the festivities we generally have at New Year's; but quite a number of our village Christians came then, bringing their little money-boxes and offerings of fowls, vegetables, basket-ware, and other things. It is very interesting to watch the sale of these articles and to see the money-boxes broken and the contents counted. On this day, while the auction was going on, we were all surprised to see our Bible-woman step forward and hand in a pair of neck ornaments to be put up for sale. Quite a little excitement was created over them, as those who had wives bid freely, knowing they could get the jewelry for less than cost. They were finally bid off, but I was determined to have them, to send to America. I bid off the pair for five rupees. The original cost was seven rupees,—about \$3.50. A small sum, you say, but you will call her gift noble when I tell you that its cost is more than her month's wages. We were more surprised at her generosity because of the following facts: Some months ago, two of her husband's brothers were in great trouble through not being able to meet a debt, the non-payment of which would bring them into an expensive lawsuit. There is a wretched custom among the natives that when one member of a family is in debt, all the rest must help bear it. Therefore these men came demanding that this poor woman should bear her share of the debt,—that is, what would be her husband's were he living. We were very much disturbed over the matter, but were obliged to submit. Mr. Burnell advanced the money, amounting to nearly half a year's salary, and she is paying it back, little by little.

Several letters have been received from Honolulu from the missionaries on the way to Micronesia. Of their experiences and impressions by the way, Miss Smith writes as follows:—

We cannot realize that more than five thousand miles of earth and water lie between us and those we have left behind. We lose

sight of the great distance, although all our surroundings remind us that we are in a strange land, and taking our first view of the tropics. The soft, warm breezes that blow down the valleys, bring little unexpected showers many times a day; the trees, the flowers, even the grass, all are different from ours at home; and the wonderful sea views, with the heavy breakers on the coral reef dividing the delicate green and sapphire near the shore from the rich, bright blue beyond, seem to belong to another world. Had we no such happy expectations of what lies still farther on, as are ours, I can well imagine we should be loth to leave this little paradise. We had heard ever since leaving home of the "Honolulu welcome," but we were still unprepared for the warmth and genuineness of the cordiality with which we were greeted. The good missionary people took us right into their hearts and homes; we have been transplanted from one home to another every few days, and feel that for sincere hospitality and loving sympathy, the ladies of Honolulu cannot be surpassed. Still, we look forward with eager hearts to Kusaie, and we are glad that the Morning Star is to sail next Thursday. Through the thoughtfulness of our friends here, we are to be well supplied with comforts for the voyage, and we expect to make a merry family party.

Our journey overland was quiet, and rather uneventful. . . . A meeting held in Oakland, California, will always be pleasant to remember. The little mission chapel connected with Dr. McLean's church was bright with flowers tastefully arranged; while a beautiful Micronesian motto in evergreens, which covered one of the walls, gave the key-note of the meeting. It seemed to us that the ends of the earth were brought very near together that night. Mr. and Mrs. Sturges, the veterans of our mission, Captain and Mrs. Swain, who visited Ponape in 1851, Mr. Thomas Gulick, formerly of Spain, Miss Julia Gulick of Japan, Miss Hattie Gulick, who is a Micronesian daughter, Miss Hattie Mellen of South Africa, Captain and Mrs. Bray, Mr. Scudder, who is preparing to enter the work in India,—all were there together, and many of them spoke.

The last handkerchief that fluttered a farewell from the pier at San Francisco was Capt. Bray's, and the first to greet us as we slowly drew near the pier at Honolulu, was Mr. Bingham's. A reception was given us at the house of Dr. Hyde in the afternoon of our arrival, and in the evening we attended the monthly meeting of the "Cousins," and were immediately adopted into the family as honorary members. Tuesday afternoon was spent at the meeting of the Hawaiian Woman's Board. On Thursday evening a reception was held for us at the Fort Street Church, with addresses of welcome and other exercises.

The days have been more than full, with dinners, lunches, and callers, and time for quiet thought or writing grows less and less. This morning we Micronesians held a meeting for general consultation, and at the close adjourned to the Star, to make some necessary preparations for the long voyage. . . . To-morrow at ten o'clock we see our friends once more on board the ship, when the last services are to be held, and as soon after this as practicable we leave the harbor.

You see there are new links, strong and tender, being added to the chain that binds us to the home-land, and we know that the thought of the true friends here and in America, who are brought so near to us by sympathy and prayer, will give us strength, and courage, and joy in what is to come to us.

Young People's Department.

A MISSIONARY SPIRIT.

BY MISS FANNIE B. PETTEE.

"ARE you going to the chapel to-night, Annie?"

"No, I'm too tired, and, besides, I must study my logic lesson. Are you going?"

"Of course; when did I ever lose the opportunity of going out during term time?"

Half-a-dozen girls were scattered about after tea, in a music-room in one of our higher institutions for the education of girls, talking over the coming lecture, which would really be an earnest plea for personal help in mission work.

Kate Brown, although intelligent, bright, and refined, was not a Christian, and was going for the mere sake of the pleasant walk in the moonlight to and from the church, and also for the purpose of seeing and being seen.

Annie Wynton, her friend, was more thoughtful, but she had pushed aside, and fought against any question as to direct contact with mission-work, until she now willfully avoided all mention of the subject.

"Come, Annie, go with us this evening," said the persuasive voice of Helen Barker, a handsome, regal girl, fitted by nature to be a leader wherever she was placed. "We will sit behind all the teachers, and have a good time."

"No, I don't dare go," was Annie's reply. "You may think me cowardly, girls, but I am *afraid* to hear a missionary talk."

A merry peal of laughter burst from the little group, in which Annie attempted to join, but with ill effect.

"It is very evident you were made for a missionary; but I'm glad Barkis is not willing, dearie, for we couldn't spare you from our circle." So said Helen, rising; and, of course, it was she who gave the signal for the breaking up of the little company.

Just at that moment, too, the electric bells warned the girls, who were going out, that it was nearly time to start for the chapel.

Up-stairs walked Kate and Annie to their pretty study parlor, for they were room-mates. "Can't I *coax* you to go?" said Kate.

"No," was the answer; and then, with a half laugh, she added, "But you may bring me home some missionary spirit, if you like."

Kate was so much amused by the remark that she set out at once for some of the other girls' rooms, to gaily declare she was going to take a flask, to bring home some "missionary spirit" for Annie.

At length the girls departed, and quiet reigned through the corridors. Those who were at home were busy with the morrow's tasks, and Annie, with a dull pain in her conscience, took up Whately's Elements of Logic. Just then it flashed into her mind that she must commit some lines from Ruskin for the literature class, and she had better learn them when Kate was gone. Turning to the book-case she took down the "Sesame and Lilies," and carelessly opening, began to read these words: "This is the fact unpleasant you may think it, pleasant it seems to me, that you, with all your pretty dresses, and dainty looks, and kindly thoughts, and saintly aspirations, are not one whit more thought of or loved by the great Maker and Master, than any poor little red, black, or blue savage running wild in the pestilent woods, or naked on the hot sands of the earth." Even Ruskin put her in mind of the heathen! Without stopping to read more she impatiently closed the book, and plunged into the principles of inductive and deductive reasoning with unusual momentum.

Meantime, at the chapel, a warm-hearted Christian man, from the lands over the seas, was telling of the many faces of all shades and colors turned toward our Christian land, each one of which represented an eager, earnest heart, whose prayer was ever, "Come over into Macedonia, and help us." Few left the room without feeling that there was a glorious work awaiting anyone who would take it up. And not all the good seed was wasted, for that very evening two young men decided to give themselves to mission-work; and three of those girls present were within three years laboring in foreign fields.

The good missionary went his way, and not till he "enters into rest" will he know the result of that evening's talk; but for him it is reward enough for his labors to feel "the Master praises what are men?" The girls went back to Thorndyke Hall more subdued, and there was no laughing that night about "Annie's missionary spirit." After a few days, however, something brought up the subject, and from that time till the final Commencement Day it was not unusual to hear a light jest about the "missionary spirit."

The girls parted,—as all classes must do,—north, south, east, and west. Many of them were earnest Christian women, glad to take their part in life's work with a willing heart and hand.

But it is only our privilege to follow Annie for a little, and watch the Lord's hand leading her on to her permanent work.

Fond of study and literary pursuits, we find her joining an art and Shakespeare club, writing articles for a small magazine, mingling with a large circle of friends, happy to all outward appearances, but lacking heart content.

An aunt in a distant city became very ill, and as Annie's mother was an invalid, it devolved upon her to go to the sick relative. Her aunt was a lovable Christian woman, but Mr. Bruce,—her Uncle Tom,—while a courteous gentleman and great favorite with all, had little regard for matters pertaining to religion. He was a civil-engineer and architect, and was determined that his only son, George, a bright boy of sixteen, should be trained for the same profession. Annie found her aunt in just that condition when she needed a loving, sympathetic companion and careful, patient nurse. After weeks of anxiety the danger abated, and as Mrs. Bruce slowly convalesced, the family began to realize what a place Annie had come to occupy in their hearts. During her aunt's illness, however, she had come little in contact with her cousin. Even in her leisure moments he was always busy with pencil or pen, either drawing plans, or surveying plots, or working some perplexing problem,—for he was a mathematical prodigy after his father's heart. Persuaded by the family to remain for a time, even though her services were no longer required, she began to interest herself in her cousin's favorite pursuits. He showed his appreciation by becoming more social and friendly; before, he had been bashful and quiet. But whether he said much or little, it was easy to see that in everything he served the Lord Christ. For his years, he was a wonderful Christian.

One afternoon, while Mrs. Bruce was sleeping, Annie went to the parlor, to read awhile. Soon she heard footsteps in the hall, and looked up to see George standing in the doorway.

"May I come in, Cousin Annie?" he said.

"I should be very glad to have you," was her reply.

"I want so much to know if you are a Christian. Excuse me for commencing so bluntly," he said, "but it is hard for me to speak of such things, although they are nearest my heart."

Annie looked up, and a tear glistened in her eye as she said, slowly, "I have professed to be one for seven years. I used to feel happy in serving Jesus, but now, I fear, I'm the weakest of all his servants,—if even one at all. I have been watching you, and wondering how you could live out your religion so faithfully. When did you become a Christian?"

"A year ago; but I was five months settling the question. I was very much interested in some young people's meetings held at the parsonage, but right in the way of my decision lay a question to be settled. I tried to think I could be a Christian and think of that matter later, but found it impossible. Are you willing to give your life to the service of the Lord, even though he calls you to a foreign field of labor? This was in my mind night and day. Father gave me an expensive set of drawing instruments for my work at the Boston Tech., and then I reasoned all the more. 'Why did God give me these talents, this love for a line of work which a missionary would never need, if he did not want me to work in this country? Mother will be disappointed, and I am sure father will never consent.' Then Satan helped me again by suggesting that I might make up my mind to be a Christian and serve the Lord in a foreign field if he wanted me,—which, of course, he didn't, with my profession already planned. For a few days I tried this, without receiving peace or comfort, and it never came till I fully made up my mind to live for Christ wherever he called me, whether it be in Africa or Ceylon. Since then I have been very happy."

There was silence for a time, and at length Annie, in an unsteady voice, said, "Do you really expect to go, George?"

"Yes, when my education is completed."

His cousin, saying softly, "Please excuse me for a little while," rose abruptly and went up the stairs to her own room. There she sat down by the window to think.

The days when she first resolved to be a Christian came up afresh in her memory,—the little missionary society in which she and the other girls had been interested, the remembrance of dear, sweet Mrs. Schneider, of Turkey, who, on her last visit to this country, had lovingly put her arm about her and said, "My dear, come out and help us; the Lord's work pays rich wages." Then she remembered the mission talks at school; and, finally,

Kate's old jest about finding "a missionary spirit." Had she found it at last? Was *this* the cloud that had hid her Lord? The burden was gone, and, instead, she felt happy. Kneeling there by her chair, she consecrated herself to His service, and thanked the dear Father who had led her into the path of peace through the words of her cousin George.

In another year we find her working in a distant land, both useful and happy; and now she often says, with a contented smile, "What a blessing it was I found my 'missionary spirit.'"

Our Work at Home.

"HOW CAN WE KEEP THE NEW ON?"

BY LUCY WHITE PALMER.

A FEW weeks ago I was in Boston, and I saw on the Common a bunch of the toy balloons which delight the hearts of children. I bought one of the pretty things, and brought it home to my baby boy. He spied it the moment I entered the house, and stretched out eager hands for it.

"Baby want! Mamma div pitty to baby!"

Mamma herself had scant notice from him now. When I placed the balloon string in the baby's hand, his delight was unbounded. The balloon was so round, so red, so shiny, it flew so high, and, above all, it was *new*! He played with it all the afternoon, and when the fading daylight sent the baby to his crib, the balloon had to be tied to the footboard, that his last waking glance might fall upon it.

In the morning the baby awoke, and clamored, as is his wont, for stories.

"But see, here is baby's balloon," I said. "Doesn't baby want to play with that?"

He glanced at it. It was not so large now, nor so red and shiny, and it did not seek the ceiling, but floated listlessly around our heads. For the gas had been slowly escaping, and the once shining surface was dull with tiny wrinkles. The baby pushed it aside contemptuously.

"Herla *all done* wif ba'oon! Tell Herla 'tory," he said. Alas, the new was off, even so soon!

But I, noting this incident, was driven to thought, as mothers often must be by the babes and sucklings for whom they care. By vivid object-teaching my baby had set before me the practical problem with which all workers must wrestle.

How many wives have sighed over fading carpets, once so bright, nicked dishes once whole and slightly, and, worse, work once so pleasant and so buoyantly performed, now grown into wearisome drudgery because the new is off. Which of us who is a housekeeper does not find when changing "help," that the new broom sweeps clean of its own accord, but seldom continues to do so, except because of constant suasion? How many of us are there who do not remember what it was to take up some new study or some fresh work with an enthusiasm which almost grudged the time spent on other things? But the enthusiasm has waned as the novelty has worn off, and with self-rebuke we acknowledge that the work now seems to us "flat, stale, and unprofitable."

The old question of how to keep the new on! It intrudes upon all departments of life, into every kind of work. And it is a vital question, because unless some elements, at least, of the new remain to our work, enthusiasm must fail, and with it the soul of the work, the vigor of the worker. "No man is so old as he who has outlived enthusiasm." No work that moves the world is ever done, except by hearts so in love with their work that to them it seems new every morning and fresh every evening. Much work is done, indeed, by weary, unhoping toilers, whose only spur is necessity or duty. God help such, for they are bond-servants until their souls are winged with enthusiasm, that they may rise above their work rather than crouch under it.

It may seem an anomaly, and certainly it is a pity, that this problem often presents itself to those engaged in missionary work. Not to those upon the foreign fields. I have been privileged to know many missionaries, and I have yet to hear one complain that his loving interest in his work has grown cold as the work grows old. But we, whose duty no less than privilege it is to stay up the hands of these noble enthusiasts; we, to whom falls by far the easier share of the work,— we find it hard, many times, to arouse the interest which only stays while the new is on.

How many mission circles are formed, and flourish so finely at first, every child in the community coming; petitions sent in that "we may meet *every* week instead of every other one;" pledges readily assumed: then, ah! there are many who can finish the story—the songs grown a little old, the stories of heathen need losing a little of their freshness, the work proving to be not quite all play. And so, little by little, the attendance decreases; the enthusiasm no longer glows; the work falls upon a faithful few; the anxious leader, seeking her lost sheep, receives excuses many and various, but two the most frequently,— "I forgot," and, "I really haven't time." And she knows that the new is off.

Would it be trenching on the truth to hint that the like is sometimes known among older than children? Are not many auxiliaries born but to gasp once and die? Is it not easier, even, to win and to keep the interest of the children than that of their mothers? Are there no women spasmodically active in this, Christ's work, but at best all too prone to put pickles before prayers for missions, to let a concert usurp the afternoon for the missionary meeting, and to lose the inspiration of the Branch meetings because of a needless engagement with the dress-maker?

I would not wrong any, and assuredly there are many earnest and untiring workers, but it has seemed to me that with the majority of us the new too easily wears off, and with it the interest. And therefore the question pertinaciously thrusts itself upon us, "How can we keep the new on?"

Again I turned to my baby, and took a suggestion from him. The warm days came, and the baby begged to go outdoors. And so I sent him out to pasture,—turned him loose in God's sweet country air, to play and grow under the blue skies, in the golden sunlight. Then I watched and learned. In the house, confined by winter storms, the active spirit had chafed. The blocks were soon dropped for the reins; then driving lost its charms, and mamma must invent new stories,—and how soon he tired of those! But now, how different! Busy every moment, trudging hither and thither, ever spying something new, making friends with the insects and intimate acquaintance with the dirt, happy all the day, and, when day was ended, tired in his work,—tired *because* of it, but not tired *of* it! Outdoors, God amused him; indoors, his mother: and the finite can never satisfy as can the Infinite.

The suggestion can grow to fit each one's need. To the query, "How can we keep the new on?" I do not presume to offer specific answers to workers more experienced than I. Better than specific answers are great underlying principles. In all life, when once the principles are mastered, the application of them safely may be left to the governing of circumstances. Subordinate motives and methods, which must differ with the workers and their differing needs, will readily fall into rank, and work in harmoniously if the essential principles are thoroughly grasped. And of the principles which must underlie successful Christian work, this seems to me the greatest: We should go out into God's outdoors; that is, into God himself, into his fullness, his warmth, his largeness, his newness, his variety. We shut ourselves up in houses, spiritually, and then wonder why we stifle. We do our work in ways of man's invention, sometimes good enough in them-

selves, as helps, but not adequate to all our needs. We look out into God through our doors and windows, perhaps, or even open them to let some of him come in to us. But this is not enough. "Lord, thou hast been our dwelling-place." We must *live* outdoors, drink in the pure oxygen of God's presence, bask in the sunshine of his smile, and never encase ourselves in spiritual walls. If once we have tried it, we shall never again be willing to exchange God's immensity for our own human narrowness; and living so in God, we shall find that our work can never lose its freshness.

Because, as thought will quickly show, to those who live and work outdoors, some of the essential elements of newness are assured. There is variety exhaustless. Man's resources soon reach their end, but God's are infinite. Nature is the same at all times and in all places, in great essentials, but infinitely various in detail. So God: he changes not, lest there be no solid foundations to anything; yet he is ever new, with always something beyond. And so there is room in outdoor work for study, for growth, for increasing knowledge. As in the physical, so in the spiritual world: we begin, mere babes, enjoying without much thought, working busily and happily, but with intelligence undeveloped. But we grow and learn in that free air. Fact leads on to fact, one discovered beauty hints at another, a known law guides to one hitherto unknown, till we exclaim, "How manifold are thy works!" and are glad that an eternity lies before us in which to study and to do.

The thought may be put into another phrasing, but it means the same. Let consecration to Christ be the keynote of the worker's life, and the work must be a success. No other motive, however good, will do. Work that is done for the leader of a society, or for the Missionary Board, or for the missionaries, or for the heathen, sooner or later will lose its "new." Work done for Christ will only gain freshness with time.

"We needs must love the highest when we see it,
Not Lancelot, nor another."

Let us get out doors! Let us love the highest! Work which is ever new will crowd upon us and absorb our loving interest, till, wearied by it but not of it, we end our day and fall asleep.

NORTH WEYMOUTH, MASS.

Address given at the July meeting of the Norfolk and Pilgrim Branch of the W. B. M., at Rockland, Mass., July 13, 1886.

THE MISSION DAYSPRING.

As the time approaches for the selection of papers for the Sabbath-school for another year, we wish to call the attention of our

readers to the children's missionary periodical, *The Mission Dayspring*. As is well known, this little magazine is issued jointly by the American Board and the Woman's Board, and is designed for the younger children in our Sabbath-schools and mission circles. With the beginning of the new volume of *The Dayspring*, January, 1887, there will be opened a new department, called "The Little Light-Bearers' Corner." It will be especially calculated to awaken the interest of the children, and help them to fresh efforts in the missionary cause. Space will be given to children's accounts of what has been accomplished by them, and all questions of perplexity as to the work will be answered, with many suggestions for future usefulness. It is hoped that all parents, and those interested in children, will enter into this plan, and help to make it a great success. This department will be under the care of Mrs. Daniel Lothrop, well known to hundreds of little people as Margaret Sidney. The usual illustrations, letters from missionaries, and stories for the home-workers, will be continued, and we shall endeavor to make it bright and interesting, as well as instructive to little readers.

The *Mission Dayspring* has earned a good place among juvenile missionary periodicals, but we wish the circulation might be largely increased. Will not the friends of our Board see to it that it is introduced into all our churches, either in Sabbath-schools or mission circles, and so give their aid in one of the principal departments of our Board,—the training of the young in an intelligent interest in foreign missions. The terms for the little magazine are: \$3 per annum for 25 copies sent to one address, postpaid; 10 copies, \$1.50; less than 10, 20 cents each. Orders and checks may be sent to Publisher of *Mission Dayspring*, No. 1 Congregational House, Boston, Mass.

IN answer to several requests, we wish to say that the article "Such Gifts and Givers as God Loves," in our September number, is published as a leaflet by the Woman's Union Missionary Society, and that any number of them may be obtained by sending to Miss S. D. Doremus, 41 Bible House, New York City.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18 to Sept. 18, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Lewiston, Pine St. Ch., Aux., \$30; Calais, Aux., \$11.17; Machias, Aux., \$17.70; Camden, Elm St. M. B., \$10; South Bridgton, Miss'y Soc'y, \$5; Madison, Aux., \$9; Winthrop, Aux., \$2, \$84 87
Castine.—Desert Palm Society, 30 00

Total, \$114 87

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Acworth, Aux., prev. contri., const. L. M. Mrs. Ann S. Hayward, \$17; Brentwood, Cheerful Givers, \$5, Mrs. E. B. Pike, \$2; Bristol, Aux., \$16; Brookline, Cheerful Givers, \$5; Chester, Aux., \$30; Claremont, Aux., of wh., \$25 const. L. M. Mrs. Elizabeth Wash-

burne, \$40; Dover, Aux., \$70; Durham, Aux., \$30; Exeter, Aux., \$39; Lily Band, \$3; Great Falls, Aux., \$52; Greenfield, Aux., \$20; Greenland, Aux., of wh. \$25 const. L. M. Mrs. Josephine H. Pickering, \$26.60; Greenville, Aux., \$6; Hampton, Lookout Guards, \$3; Hillsborough Bridge, Aux., \$5; Hinsdale, Aux., \$18; Hollis, Aux., \$33.50; Hopkinton, Aux., \$9.25, M. B., \$3; Hudson, Aux., \$16.25; Keene, Second Cong. Ch., Aux., \$16.31; Lisbon, Aux., \$13; Manchester, Hanover St. Ch., Aux., \$88, Wallace Circle, \$19.25, Miss Towne, \$5, Franklin St. Ch., Aux., \$70, Earnest Workers, \$50; Meriden, Aux., \$24; Merrimack, Aux., \$20.50; Mt. Vernon, Aux., prev. contri., const. L. M. Mrs. Geo. E. Dean, \$21.50, Buds of Promise, prev. contri., const. L. M. Miss Hetta M. Starrett, \$20.25; North Hampton, Aux., \$21.50; Peterborough, Aux., of wh. \$25 const. L. M. Mrs. B. H. Moore, \$28.40; Salmon Falls, Aux., \$6; Children's M. B., \$8; Seabrook and Hampton Falls, Aux., \$7; South Newmarket, Aux., \$15, Forget-me-nots, prev. contri., const. L. M. Miss Mattie S. Paul, \$15; Tamworth, Aux., \$6; Temple, Aux., \$10; Laurels, \$20; Tilton, Aux., \$20; West Lebanon, Aux., \$21; Wilton, Aux., of wh. \$25 const. L. M. Mrs. Sarah E. Burnham, \$32.56; Wolfboro, Aux., \$19.72; Newell Circle, \$5; Mason, Aux., \$9.75, \$1,047 34

Total, \$1,047 34

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bennington, Aux., \$25; Castleton, Aux., \$15; No. Bennington, Aux., \$8; Benson, Aux., \$1; Burlington, Aux., \$25; North Craftsbury, Aux., of wh. \$5 by Mrs. R. M. Fraser, and \$25 const. L. M. Mrs. E. L. Hastings, \$35; East Poultney, Aux., \$12.75; Enosburg, Aux., \$16; Essex Junction, Golden Rule Band, \$8; Middletown Springs, Aux., \$6; Newport, Aux., \$17.50; Post Mills, Aux., \$10; Rutland, Aux., \$37.08; Springfield, Splinters of the Board, \$15;

St. Johnsbury, South Ch., Aux., \$30, North Ch., Aux., of wh. \$5 a Thank-off., \$57.51; East St. Johnsbury, Aux., \$9; Westford, Aux., \$11, Mite-boxes in S. S., \$9; Wilmington, Aux., \$12.25; Woodstock, Aux., const. L. M. Mrs. Calister W. Merrill, \$25; Barnet, M. C., const. L. M. Miss M. Jennie Gilfillan, Miss Mary R. Boardman, \$50, \$435 09

Middlebury.—A friend, 10 00

Total, \$445 09

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Winchester, Aux., \$20 00

Berkshire Branch.—Mrs. S. N. Russell, Treas. Hinsdale, Aux., \$32.20; Housatonic, Aux., \$16.02; Mill River, Miss Wilcox, \$10; Pittsfield, First Ch., \$10.95; Sheffield, Aux., \$5.50; Stockbridge, Loving Helpers, \$60; South Egremont, Buds of Promise, \$40; Lee, Senior Aux., \$294.50, Willing Workers, \$20, 489 17

Buckland.—Mary Lyon M. C., 5 70

Concord.—Birthday off., S. S., Class, 1 60

Essex North Branch.—Mrs. A. Hammond, Treas. Ipswich, Aux., First Parish, \$25; West Boxford, Aux., \$20; West Newbury, First Parish, Aux., \$12, 57 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Conway, Aux., \$36; Orange, Aux., of wh. \$25 const. L. M. Mrs. Clara F. C. Dean, \$26.30; Shelburne Falls, Junior Aux., \$20, 82 30

Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Granby, Aux., \$100; Westhampton, Aux., \$52.85, M. C., \$30, 182 85

Harvard.—John Paine Torrey, 5 00

Middlesex Branch.—Mrs. M. W. Warren, Treas. Southville, Aux., 10 00

Old Colony Branch.—Miss F. J. Rannels, Treas. New Bedford, Aux., \$200; South Attleboro, S. S., \$6, 206 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Holyoke, Second Ch., Aux., \$43; Longmeadow, Aux., \$29.30; Ludlow Centre, Aux., \$30, 102 30

Suffolk Branch.—Miss M. B. Child, Treas. Roxbury, E. G. T., \$1, Eliot Ch., Aux., \$65; Chelsea, Central Ch., Aux., \$7, Pilgrim Band, \$1; Hyde Park,

First Cong. Ch., \$15; Medway, Aux., \$10.50,	\$99 50
<i>West Granville.</i> —Mrs. T. O. Rice,	10 00
<i>Worcester Co. Branch.</i> —Mrs. C. A. Lincoln, Treas. Warren, Aux., \$10.75; Millbury, Second Ch., Aux., \$75; Leicester, Young Ladies' M. C., \$20; Leominster, Ready Helpers, \$35; Worcester, Plymouth Ch., \$65; Upton, Aux., prev. contri., const. L. M. Mrs. A. J. Dyer, \$7,	212 75
Total,	\$1,484 17

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Norwich, Broadway Ch., Aux., \$75, Second Ch., Aux., \$5; Danielsonville, Aux., \$40; Thompson, Aux., \$15; New London, First Ch., Aux., of wh. \$25 const. L. M. Mrs. Edward W. Bacon, \$68.70,	\$203 70
<i>Hartford Branch.</i> —Miss A. Morris, Treas. East Hartford, Aux., \$70; Glastonbury, Young Ladies' M. C., \$70; Hartford, A friend, \$10; Kensington, Aux., \$45; Poquonock, Cheerful Givers, \$35; Stafford Springs, Aux., \$25; Suffield, Aux., \$72; Tolland, Aux., \$20, Unionville, Aux., const. L. M's Mrs. C. S. Lane, Mrs. E. C. King, \$50; Vernon, Aux., \$10; Weathersfield, Westward M. C., \$40,	447 00
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Chester, Light-Bearers, \$5; Deep River, Aux., \$10; East Haddam, Aux., \$47, Shosnix Band, \$10; Easton, Aux., \$6; East Haven, Mission Workers, \$35; Goshen, Aux., \$5; Kent, Aux., \$25; Litchfield, Aux., \$59.21, Daisy Chain, \$10; Naugatuck, Aux., \$48; New Haven, College St. Ch., Cheerful Workers, \$5, Humphrey St. Ch., Aux., \$15.18; Yale College Ch., Aux., \$30, M. C., \$5; North Madison, Aux., \$12; Salisbury, Aux., \$13.30; South Canaan, Aux., \$7; Torrington, Highland Workers, \$40; Torrington, Valley Gleaners, \$8; Wallingford, Aux., \$19.96; Watertown, Aux., \$3, Merry Workers, \$10; Westbrook, Aux., \$18; Woodbury, First Ch., Valley Gleaners, \$10,	456 65
<i>Terryville.</i> —A friend,	40
Total,	\$1,107 75

NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Seneca Falls, Cong. S. S., \$12; Homer, Aux., of wh. \$25 by eight Ladies const. L. M. Mrs. Rufus Edwards, \$25 by eight Ladies const. L. M. Mrs. Hoel Pierce, \$90, M. C., \$20; Spencerport, Aux., \$30; Copenhagen, Aux., of wh. \$50 const. L. M's Mrs. Berintha Austin, Miss Lucy Humphrey, \$70; Buffalo, W. G. Bancroft M. B., \$20; Berkshire, Aux., \$23; Moravia, Aux., \$6; Saugerties, Sunbeam M. B., \$5; Sandy Creek, Aux., \$14.29; Gaines, Aux., \$4.25; Danby, Aux., \$30; North Walton, Aux., \$21; Elton, Aux., \$7.33; Lockport, Aux., \$30; Rochester, Plymouth Ch., Aux., \$25; Walton, Aux., \$1.50,	\$409 37
Total,	\$409 37

PENNSYLVANIA.

<i>West Spring Creek.</i> —Aux.,	\$4 99
Total,	\$4 99

OHIO.

<i>Toledo.</i> —Homer M. C.,	\$4 05
<i>Milford.</i> —Children,	5 10
Total,	\$9 15

ILLINOIS.

<i>Peoria.</i> —Mission Builders, Cong. Ch.,	\$5 70
Total,	\$5 70

CALIFORNIA.

<i>Oakland.</i> —Market St. Cong. S. S.,	\$5 01
Total,	\$5 01

MEXICO.

<i>La Barca.</i> —Little Pilgrims,	\$6 00
Total,	\$6 00
General Funds,	\$4,639 44
Leaflets,	16 64
Total,	\$4,656 08

MISS HARRIET W. MAY,
Ass't Treas.

Board of the Interior.

Miss Laura Day, of South Africa, writes under date of July 16th, from Umtualumi, where she was spending part of her vacation:—

SCHOOL closed June 14th; and after a few days' trial of staying at home to do some needful sewing, hoping to rest at the same time,—which I failed to accomplish,—I concluded to accept Mrs. Wilder's kind invitation to Umtualumi, and do my work after my return. I made a visit first at "Umtualumi Home," fifteen miles south of Umtualumi, where I was exceedingly interested (even more than ever before) in the school,—though I have been delighted whenever I have visited it.

This school seems like a big, well-ordered family, in which each one knows and does her duty cheerfully. These girls are acquiring just what they need to know to make them useful and happy; quite a number are, we hope, Christians; and almost without exception the thirty girls are interested in the religious exercises of school and Sabbath-school. All learn to sew; some of them are learning to cook and do all needful work connected with housekeeping, at the same time going on with their studies,—arithmetic, grammar, geography, reading, writing, and spelling; and their morning Bible lesson is an inspiration. All this is carried on by the two faithful, efficient, self-denying women, Miss Gilson and Miss Wilder. The elder, Miss Gilson, has also a kindergarten class of twenty-five little ones, whom she meets every afternoon, and their delighted interest and progress is marvelous, inspiring us with the hope that a surer hold of the next generation may be obtained through the little ones. It was very pleasant to be able to teach this kindergarten class a few songs, which they learned very readily,—not only the time, but the English words.

It is quite surprising how rapidly some of these little things learn to speak and understand the English.

I reached Umtualumi Monday last, and am making a business of resting, preparatory to returning home next week; and these good people Mr. and Mrs. Geo. Wilder are doing everything in their power to help me, and we are together accomplishing our object,—and I am *really resting*.

The school at this station closed before I came; and though I should be interested in its progress, I know it is well for me to be where there is no school I can visit, for a school is a constant temptation to me; but I cannot rest and visit schools.

During our last term there occurred what has several times before occurred, but what we hope we shall never have to pass through again — that is, a rebellion caused by dissatisfaction on account of the quality of sugar furnished the boys to eat on their porridge. The boys thought to force the principal to get better sugar for them; and when they found him unyielding, a large number left. In a very short time some of them were sent back; and after two weeks nearly all had returned, received their punishment, and gone to work again,— all of them ashamed of what they have done. Valuable time was lost, and we felt very much ashamed to have such a thing happen, but we think some lessons have been thoroughly learned that have and will do the boys and their parents good in the future. The last part of the term was very pleasant, and we think profitable; and the term closed with very satisfactory examinations, to which a few friends listened, and expressed satisfaction.

Yours most truly,

L. A. DAY.

VACATION NOTES FROM MARSOVAN.

(Sixty miles south of Samsoon, on the Black Sea.)

BY MARY P. WRIGHT.

AUGUST 17th.

OUR school closed July 14th. The graduating class of twelve interesting girls passed examinations in Bible, astronomy, physical geography, Turkish, and English, which called forth many expressions of gratification from the friends present. So many came that some had to be sent away, and after all the available seats were filled many sat upon the floor. A seat had been prepared for the Kaimakam, or Governor of the city (who, however, did not come), under a graceful draping of Turkish, American, and Greek, flags. His wife was present one afternoon, winning the hearts of the feminine part of the audience (the only ones allowed to see her face) by her beauty and gracious manners.

Since the close of school we have received letters from a number of our pupils. One who is teaching at Kastamoni, four days to the N. W., writes that she expects her school to be closed by government orders soon, as Sunday services (in the preacher's house, for as yet they have not received permission to build a church) have been broken up the last few weeks by *zabtichs* (armed police) at the door. These took the names of all who entered, and they were arrested next day. After examination they were set at liberty, but with a caution against repetition of the offense.

“Is not religious liberty guaranteed to all Christians in Turkey?” you ask.

O yes; but it has latterly been claimed they must comply with certain forms, one of which is the presentation of a special permit for religious service and schools in every place where they are held. This permit is often very difficult to obtain. Sometimes it is delayed for months, sometimes refused outright.

Dr. Herrick has just returned from a visit to Kastamoni during which the door of the preacher's house where he stayed was guarded day and night by *zabtichs*, who were ordered to prevent entrance either for religious services or ordinary conversation.

Armaveni (Palm-tree) writes, that for a long time she tried to carry on her school as quietly as possible, so as to attract no attention (she has but ten pupils); but at Dr. Herrick's meeting, the women, who had been allowed to enter, and a few more who came, probably with more or less connivance of the guard, had no such scruples, but sang loudly five times. (And you have no idea how loudly forty of these people can sing!) Armaveni asks us to pray for her school and for the handful of Christians in Kastamoni, the chief city in the limits of old Paphlagonia.

From Zilleh, two days southeast (the Zela where Cæsar “came, saw, and conquered,”) comes the good news of a permit, promptly given by the local authorities, for the erection of a new church-building. The giving the permit at this time seems to be the result of a vacation visit from two students of the Marsovan Theological Seminary.

From Amasia, six hours east (the birthplace of Mithridates the Great, and for a time capital of Pontus), come—as have been coming for months—appeals for a Bible-woman; but aside from lack of money to pay the expense, it is difficult to find the one suitable for the work there.

From Yozgat, four days south, comes a letter from one of our pupils describing her journey home. She says:—

“*Dear Teachers:* I parted from you in sadness, but afterward came joy.

“When we reached Chorum, we were invited to a house where there was an old woman, who began to tell us her sorrows, and I comforted her out of the Holy Book, and she forgot her griefs, and paid loving attention. She loved us very much, and called her near neighbors, saying, ‘Come and hear; this girl says things.’

“We spent the whole day in spiritual conversation. When it came bedtime I kneeled and committed the woman to the Lord, that she might be his child.

“In the morning she went to the *zham* (Gregorian church),

where there is a daily mass before breakfast,—in winter, this is before daylight,—charging us not to go away before her return. We stayed, and when she came back she said, ‘Speak from the good things again;’ and we talked and sang. After breakfast we left, she charging us to come to her again when we return.

“At Allajah there are no Armenians, and we thought we should find no one to tell of Jesus; but we went to the house of a Mohajir (Turkish refugee from Roumelia), where there were many Turks. Taking the Bible and hymn-book we read, and explained, and sang, and they listened gladly, and wished us not to go away at all. Finally we stayed five hours. They invited us to eat, and gave us a ring; we also gave them presents.

“There is a girl there who can read (probably the only one in the village). We promised to give her a Turkish Bible, that she may read to her neighbors.”

Let us pray that the Lord may make his Word powerful in that Turkish village, without church, without school, and with only one reader among the women, for we have his promise, “As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

A letter received from Mrs. Barnum, of Harpoot, dated Van, July 14th, brings us a word of cheer concerning our former missionary, Miss Van Duzee.

I THINK you will be glad to hear of your former missionary, Miss Van Duzee, whom we found here on our arrival in Van. Dr. and Mrs. Cochrane and Miss E. Cochrane had come on from the Presbyterian Mission in Persia to attend our annual meetings, and Miss Van Duzee had come with them. We were very glad to see her again, and to hear of her work among the Armenian girls and women on the Salmas Plain. She is just as bright and cheery as ever, and is doing a good work where she now is. I hope her old friends will not forget to ask God’s blessing upon her labors in Persia. The work is for the Master and not for any particular Missionary Board. You would have enjoyed, as we did, hearing Miss Van Duzee tell of her efforts for those poor ignorant women. She goes very often to other villages to carry the glad tidings, as the women are ready to invite her to their houses or to listen to her.

A JOURNEY FROM HARPOOT TO VAN.

BY MRS. BARNUM.

WE left Harpoot, April 19th, in four wagons. Our party consisted of Mr. and Mrs. Wheeler, Mr. Barnum and myself, with our two boys, besides our four drivers and three other men. Of course we had to take bedding, cooking-utensils, some food (both cooked and uncooked), and a tent. Friday, April 23d, we reached the city of Diarbekir, the ancient Amida, where we were to spend the Sabbath. We were invited to the house of one of our deacons, and he and his family made us most welcome. We had many callers during our stay, and made one or two calls ourselves.

The Protestant Armenians have a very pretty little church-building, but were without a pastor (they have since called a young man), so that on that beautiful Easter Sunday, Mr. Barnum found his time fully occupied in preaching, baptizing from sixteen to twenty children, administering the Lord's Supper, attending a funeral service and church service, besides Sunday-school, and receiving many calls, and talking with the brethren.

Diarbekir is a walled city on the river Tigris. We had some difficulty in driving through its narrow streets Monday morning, till we found ourselves out of the gates beyond the city walls. Here we bade farewell to the friends who had assembled to bid us "Go in peace," and as we rumbled along in our heavy, springless wagons we met some armed and mounted Circassians, who eyed us carefully, as it seemed to us, and for a moment made us wish we had a guard with us, though we had been assured none was necessary. But the Lord cared for us all the way, and we had no occasion even to fear evil.

Two more days of wagon travel brought us to Mardin, where we received a warm welcome from our missionary brethren and sisters, and also from many of the people. I was much impressed by the greatness of the work to be done here. Mardin is situated on a high hill commanding a fine view of the great Mesopotamian Plain. It has a population of about 20,000, made up of Moslems, Papal Armenians, Syrians, Papal Syrians, Chaldeans, Protestants, and Jews. It is a great ecclesiastical center. Here we find a Protestant church of about 109 men and 44 women; a boarding-school for boys and a boarding-school for girls (the latter closed just now, but soon to be reopened under the care of Misses Nutting and Dewey, who will soon sail from America*).

After a few days of rest and refreshment with our friends, we

*They sailed in September. Ed.

started again on our journey. Wagons were no longer possible over roads which were simply paths, up and down hills and mountains, and over rocks and stones, where we frequently had to walk, fearing to trust our horses.

Mrs. Wheeler and I rode most of the way in moffas,—that is, boxes fastened on each side of a mule or horse. These boxes are covered over with cloth for an awning, having posts at each corner, and have curtains around the sides. Once we had an exciting time fording a rapid stream; and at another time we crossed the River Tigris on a small raft made of goat-skins inflated, and sticks of wood laid on them. Only a few could cross on this little raft at a time; and as our party had been increased by some of the Mardin missionaries, who were also going to the annual meeting, it took several hours for us and our baggage to get over. The animals were driven into the water and forced to swim across, which was quite exciting to those of us who were watching from the opposite shore.

We spent one Sabbath in Redwan, in Koordistan, which is the center of the work among the Koordish-speaking Armenians. This is the home missionary work of the Protestant Armenian churches. The pastor, teacher, and scholars came out to meet us; the boys bearing a red cloth, on which was pasted, in large, white, English letters, the word "Welcome." They sang songs of greeting in English, Armenian, and Koordish. What a cordial greeting we received from men, women, and children! And what a delightful, never-to-be-forgotten Sabbath we spent among these warm-hearted Christian brothers and sisters! There were only a few women who could speak Armenian, and we could not speak Koordish; but those who understood Armenian translated, and so we talked and had meetings. And then came the communion, which had been deferred till our arrival, at which time one woman and four men were received to the church.

It was delightful to sit down with these simple-minded Christians here, in the wilds of Koordistan, and celebrate together our Saviour's dying love. The church consists of forty-six members, of whom twenty are women. Such a sight was worth all the fatigues and hardships of the journey.

Pastor Kavmé and several others accompanied us on Monday to the little village of Tul, our next stopping-place for the night. Several hours before we reached there we were met by a company of fine-looking young men, who had started early in the morning on foot to meet us, and as we neared the place, different parties came out to greet us: first, the boys, singing; then the girls, followed by the men and women. We were glad to give the *salaâm* to all, and to shake hands with such as could reach us in our moffas; and when we alighted, and were surrounded by those simple villagers, though we could not talk much yet, we had a passport to their hearts in the word *Hissooos* (Jesus), which all understood. There is a preacher in this place, and nearly all the people are Protestants, but they are few and very poor.

Tul is at the junction of the Tigris and Boltan Rivers, just where Xenophon is supposed to have crossed with his 10,000, about five hundred years before Christ.

At sunset there was an evening meeting, and then we visited the fig-tree down the steep hill, by the river, where, a few years ago, those who were persecuted at home used to resort for prayer.

That night we had a storm of wind and rain and lightning; and once a wolf came down and stole a lamb from the fold, setting all the village dogs to barking. But how secure we felt when, in the darkness, we heard the sweet Koordish hymns which some of the young men guarding our tents were singing! It seemed as though the angels of the Lord were encamped about us, to keep us from all harm.

But I must leave much untold. One Sunday we spent with missionary friends in Bitlis, joining with the people in their services for the day (they have a pretty church edifice), and meeting the girls of the Misses Ely's school in the evening, when they assembled to repeat hymns and Bible verses.

The next Saturday found us here in Van, enjoying the privilege of communion with missionary friends from many different and distant stations.

But of this I cannot now write. We expect to remain here till about the first week in October, and then start on our return to Harpoot. We shall return by a shorter route, and probably be but two or three weeks on our journey.

One naturally feels a little shrinking on starting on such a journey again, but the "Lord is our keeper;" we will trust him.

LOVING and cordial congratulations will be awakened in many hearts in the home-land by the following announcement of the marriage of two well-known and faithful missionaries, each of honored missionary lineage. May Heaven's choicest blessings rest on their united lives.

Married, in Bardesag, Turkey, August 18th, Lella C. Parsons and Charles W. Riggs.

Home Department.

STUDIES IN MISSIONARY HISTORY.

CHINA.—No. 2.

"The claims of China upon the Christian World."—*Missionary Herald*, July.

THE NORTH CHINA MISSION.

Stations: Locate upon the map each of the stations of this mission; fix each in mind by a brief description of the city, or by pointing to something striking in the vicinity. Make those present see the mission.

History: When was each station occupied? By whom? When was the first church organized at each? See *Mission Studies* for November.

Missionaries: Name the ordained missionaries, and locate each at his own station; lady missionaries in the same way. See *American Board Almanac*.

Native Helpers: Pastors: at what station? Teachers; other helpers. See *Mission Studies*.

The Bridgman School: Where? How long at work? How many pupils? Religious work; graduates. See *Mission Studies, Life and Light*, August, 1885.

Theological School: Where? When established? Results. Reports of American Board.

Medical Work: Dispensaries and Hospitals, at what points? Work of Miss Murdock and Miss Holbrook.

Woman's Work in Tung-cho: *Life and Light*, September, 1885.

Chinese Converts: *Mission Studies*, November.

Late News from China: What new district visited by Mr. Hager? Call for help in Foochow Mission: *Missionary Herald*, p. 226. The work at Lin Ching; *Missionary Herald*, p. 267.

Anecdotes and Incidents: *Life and Light*, '86, pp. 91, 228, 251; *Mission Studies*, November.

Story: County Work of Brother Ox, W. B. M. I., 2 cts., or Chemna, *Life and Light*, March, 1885.

Biographical Sketch.

LETTER FROM MISS CATHCART.

SAN FRANCISCO, August 9th.

DEAR FRIEND: Your kind letter reached me by the hand of Dr. and Mrs. Pease, while I was in Honolulu, and I was indeed glad to hear from you. The missionaries were so delayed that the *Morning Star* could not sail till July 24th, which was a trial to me, as our scholars are all this time in their homes, and when I left them I felt almost sure I should be back among them by June or July, at farthest. I was in Honolulu three months, and find myself much improved. I had the kindest care in the lovely homes of Honolulu, and good medical treatment, and left the friends there for this place with regret. I had gained so much that I almost felt, as the *Star* was so late in returning, I might be well enough to venture back when she sailed; but no one would hear to it, and I am convinced it would have been imprudent. I agree in the judgment of my friends that if I would not become permanently an invalid, I must rest, and get well now.

I saw a good deal of our new missionaries* the two weeks they were in Honolulu. It is a great comfort to feel that our work is so well provided for, and that our girls' school is really to be. And now I would like to be there; but I can leave myself and the work in the Master's hands, assured of his love and wisdom. Yet I do not think we dishonor the cause we love, if sometimes, in our yearning love for those we work for, we break down, and weep that we have not the power to help them longer.

The exercises on the *Star* before her departure were peculiarly interesting. She sailed just before noon. I went on board and sailed out of the harbor, returning on the pilot-boat, so I had a quiet "good-bye" with the outward-bound friends. The new sisters seem very brave, and wholly given to the Master and his service. So many are going together they will be company for each other,

*Miss E. Theodora Crosby, Miss Sarah L. Smith, and Miss Lydia Hemingway, who accompanied Dr. and Mrs. Pease to the Micronesian Mission.

and it seems as if there need not be serious pressure of work, so I hope they may hold out in health a long time. I hope nothing will prevent Mr. and Mrs. Harrison going to help Mr. Logan, at Ruk, next year. That western work is opening up wonderfully, and the location is so favorable, that two or even three families would find abundant opportunity.

My physician in Honolulu told me, what my own judgment has since confirmed, that one letter—and that a short one—is as much as I must attempt at one time. I shall remain here awhile, hoping to build up in the cool air of California. I hope to be at the meeting of the Board at Des Moines. May the Father's blessing be with us all, in working or in waiting, and may his love be reflected in our lives, luring others to follow him.

JAPAN.

A LETTER from Miss Kate Scudder, dated Niigata, July 27th, brings cheering words of hope from that field, recently opened to Christian influence. The work is yet largely preparing the soil,—even seed-sowing being possible only occasionally. Miss S. speaks cheerfully of this preparatory work, patiently humoring the fancy that asks for instruction in knitting, crochet-work, and even dress-making (after our style), and hair-dressing; careful, we may be sure, to seize every opportunity to speak a word in reference to the soul's interest, and to hold up before the minds of those thus brought within her influence the attractions of the "Jesus way." And it is, therefore, only the natural result of such a beginning that she should be able to report of one, a woman of rank: "Some tracts lay on the table, and she was asked to take some, which she did, and later bought a New Testament." The same one being afterward at the house on the afternoon of the woman's prayer-meeting, remained through the hour; though the prejudice of caste must have had a somewhat severe strain when the wife of the cook came in and took a seat with the rest.

Lessons in music, on the organ, afford another opportunity of gaining attention, and Miss S. has found her musical ability in demand at a wedding feast; though she modestly assures us that she did not on that occasion brilliantly execute either Mendelssohn's Wedding March, or Wagner's Bridal Chorus. This wedding deserves more than a passing word, the parties being a Christian young woman who had been for six years in school in Yokohama, and a young man, also a Christian. The bride was arrayed in handsome white silk; and a doctor, who, during all the preliminary arrangements, had acted as middle man, and his wife, stood up with the young couple, both of whom were handsomely arrayed. The wedding token was a bouquet of rosebuds, which the bridegroom, having held in his hand during the ceremony, passed over to his bride when the concluding words pronouncing them man and wife were spoken. The congratulations of the friends present were offered in a speech by one of the guests, and responded to by the middle man; after which a man and woman shook hands with bride and bridegroom, representing by this act the men and women present. This service must have presented a strong contrast to the Japanese weddings, where drinking saki (rice wine) in company forms a large part of the ceremony. A

banquet was served in a neighboring tea-house, which with speeches lasted three hours. The departure of this couple to another city deprives Miss Scudder of a valued friend and interpreter.

Miss Scudder mentions the means which had resulted in the conversion of a man and his wife, which we will give as encouraging all who can work with the little ones. The little son of these people attended school in Yokohama, and there was taught the principles of the Christian faith. He there learned the wrong of many things which he saw commonly practiced, and on his return home would say, "To drink saki is wrong," "It is wrong to have more than one wife," etc. The impression of these words was not easily effaced, and when the little boy died, it became powerful. They sought Christian instruction, were baptized, and united with the church under Mr. Gulick.

Of a meeting held in Tokio, which was addressed by Mrs. M. C. Leavitt, of the World's Woman's Christian Temperance Union, a newspaper notice says: "Nearly a thousand ladies were present, of whom many were of high position. After the conclusion of the address a conference was held, and it was determined to organize a Woman's Temperance Union. Committees will meet at the Christian Girls' School next Saturday, to discuss the subject more minutely." Of this our friend writes: "Such a meeting with such a result would be simply impossible in our province. There has not been the opportunity here for the uplifting influences of the gospel to gain sway as in some other parts of Japan, and the condition of large numbers of women here is deplorable in the extreme. The road to a life of infamy is made easy, and it is not branded with disgrace as in Christian countries. Does not this call for the more earnest prayers and efforts in their behalf?"

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 18 TO SEPT. 18, 1886.

ILLINOIS.		THANK-OFFERINGS.— <i>Ashkum</i> ,	
BRANCH.—Mrs. W. A. Talcott,		Aux., 1.55; <i>Clifton</i> , Aux., 1;	
of Rockford, Treas. <i>Ashkum</i> ,		<i>Chicago</i> , Western Ave. Ch.,	
1.10; <i>Amboy</i> , to const. L. M.		Y. L. S., 18.55; <i>Rockford</i> , Sec-	
Mrs. C. A. Church and Mrs.		ond Ch., Aux., 33.65,	54 75
N. T. Edwards, 50; <i>Buda</i> , 10;		Total,	599 47
<i>Chebanse</i> , 2.60; <i>Clifton</i> , 2.35;			
<i>Chicago</i> , New Eng. Ch., 104;		INDIANA.	
<i>Danvers</i> , 12; <i>Ivanhoe</i> , 4; <i>Gen-</i>		BRANCH.—Mrs. N. A. Hyde, of	
<i>eseo</i> , 59.19; <i>Granville</i> , 8.35;		Indianapolis, Treas. <i>Terre</i>	
<i>Lake View</i> , 10; <i>La Grange</i> , 5;		<i>Haute</i> ,	20 05
<i>Malden</i> , 5; <i>Oak Park</i> , 31;		Total,	20 05
<i>Rockford</i> , Second Ch., 110.11;	422 20		
<i>Thawville</i> , 7.50,		IOWA.	
JUNIOR: <i>Alton</i> , Cheerful Work-		BRANCH.—Mrs. E. R. Potter,	
ers, 30; <i>Lake View</i> , 13; <i>Lom-</i>		of Grinnell, Treas. <i>Algona</i> ,	
<i>bard</i> , S. S., 15.65; <i>Maywood</i> ,		7; <i>Chester Centre</i> , 13.35; <i>Far-</i>	
Y. L. S., 12; <i>Sandwich</i> , Kings'	93 65	<i>ragut</i> , 25; <i>Fairfield</i> , 10; <i>Grin-</i>	
Daughters, 23,		<i>Grinnell</i> , 25.75; <i>Harlan</i> , 9.18;	
JUVENILE: <i>Ashkum</i> , Buds of		<i>Humboldt</i> , 7.50; <i>Lemars</i> ,	
Promise, 1.22; <i>Marseilles</i> ,		10.65; <i>Magnolia</i> , 4.25; <i>Mc-</i>	
Helping Hands, 15; <i>Roseville</i> ,		<i>Gregor</i> , 10.37; <i>Osage</i> , 3; <i>Post-</i>	
Mission Band, 2.65; <i>Rose-</i>		<i>ville</i> , 11.50; <i>Shenandoah</i> , 10;	
<i>mond</i> , Busy Bees, 5; <i>Waverly</i> ,	28 87	<i>Salem</i> , 14.40; <i>Toledo</i> , 3,	164 95
Light-Bearers, 5,			

JUNIOR: *Durant*, 10; *Decorah*, 5; *Grinnell*, Y. L. Miss. Soc. of Iowa College, 50; *Montour*, Willing Workers, 5, 70 00

JUVENILE: *Algona*, Juvenile Band, 1 44

Total for August, 236 39

Atlantic, 3; *Anamosa*, 10; *Burlington*, 48.75; *Cromwell*, 12.25; *Creston*, 25; *Chester Centre*, 19.80; *Durant*, 3.34; *Denmark*, 25; *Grinnell*, 127.09; *Marion*, 1; *Newton*, 12; *Oskaloosa*, 25; *Sioux City*, 15.58; *Waterloo*, 12, 339 81

JUNIOR: *Denmark*, Soc. of Christian Endeavor, 5; *Marango*. *Bertha A. Pearse*, 20 cts.; *Storm Lake*, 15, 20 20

JUVENILE: *Denmark*, S. S., 15; *Durant*, S. S., 6.66, 21 66

Total for September, 381 67

MICHIGAN.

BRANCH.—*Mrs. Charles E. Fox*, of Detroit, Treas. *Allegan*, 3; *Augusta*, 4.65; Feast of Ingathering, 6.35; *Charlotte*, 19; *Clinton*, 10.50; *Detroit* (special), First Ch., 5.75, Ft. Wayne Ch., 4, two Friends, 1.25; *Douglas*, H. M. S., 10; *Grand Rapids*, Park Ch., 39.35; *Grass Lake*, 23.25; *Greenville*, 63.70; Thank-Offering, 42.22; *Memphis*, 5; *Newaygo*, 7.97; *Olivet*, 5.60; *Pontiac*, 8.85; *Portland*, 10; *Webster*, 10.25, 280 69

JUNIOR: *Portland*, Fannie Wadsworth Miss. Soc., 5 00

JUVENILE: *East Saginaw*, Faithful Workers, 25, 25 00

SUNDAY-SCHOOLS: *Portland*, 4 25

Branch total, 314 94

St. Joseph, 18 00

Total, 332 94

MINNESOTA.

BRANCH: *Mrs. E. M. Williams*, of Northfield, Treas. *Clearwater*, 8.25; *Cottage Grove*, 5.25; *Dassel*, 4; *Douglas*, 5.97; *Excelsior*, 10.82; *Faribault*, 77.80; *Fairmont*, 5; *Glencoe*, 6.95; *Glyndon*, 23.20; *Granite Falls*, 1.80; *Hamilton*, 3.15; *Lakeland*, 6; *Litchfield*, 1.30; *Mankato*, 12.25; *Mantorville*, 3.51; *Medford*, 3.20; *Minneapolis*, City Mission, Aux., 6, First Ch., 60, *Lyndale Ch.*, 10, *Mayflower Ch.*, 10, *Open Door Ch.*, 2.15, *Pilgrim Ch.*, 8, *Plymouth Ch.*, 108.15, Thank-

Offering, 23.65, *Miss L. W. Simpson*, 10; *Monticello*, 8.50; *Morris*, 10; *New Richland*, 3; *Northfield*, Aux., 23.95, *Miss Eastman*, 12.00; *Owatonna*, 8.50; *Plainview*, 9.22; *Rochester*, 18; *Rushford*, 8; *St. Charles*, Aux., 13.25, *Mrs. Kohler*, 1; *St. Cloud*, 15; *St. Paul*, Atlantic Ch., 10, *Park Ch.*, 37.50, *Plymouth Ch.*, 45.39; *Sauk Centre*, 30.64; *Spring Valley*, 4.90; *Wabasha*, 15; *Wauseca*, 21; *Waterville*, 1.50; *Winona*, 96.60; *Worthington*, 5; *Zumbrota*, 11.38, 825 73

Less expenses, 10 80

814 93

JUNIOR: *Alexandria*, Y. L. M. Band, 30; *Austin*, Junior Soc., 17.95; *Clearwater*, Gleaners, 16.50; *Fairmont*, Whatsoever Band, 15; *Glyndon*, Red River Valley Gleaners, 10; *Minneapolis*, First Ch., Y. L. S., 50, *Plymouth Ch.*, Y. L. M. S., 33.53; *St. Paul*, Atlantic Ch., Y. L. S., 25; *Wabasha*, Young People's Miss. Soc., 11.65; *Winona*, Y. L. M. S., 50, 259 63

JUVENILE: *Benson*, S. S., 3.15; *Elk River*, M. Band, 5; *Excelsior*, Buds of Promise, 4.80; *Fairmont*, Mission Band, 5; *Hamilton*, Little Reapers, 6.30; *Mankato*, Missionary Garden, 13.70; *Minneapolis*, *Lyndale Ch.*, Cheerful Workers, 5, *Plymouth S.S.*, 50; *Owatonna*, Merry Hearts, 22; *Wabasha*, S. S., 5.55, 120 50

ADDITIONAL: For *Miss Dewey's* outfit, 250 00

For *Miss Dewey's* traveling expenses, 263 16

Total, 1,708 22

MISSOURI.

BRANCH.—*Mrs. J. H. Drew*, 3101 Washington Ave., *St. Louis*, Treas. *Bevier*, Miss *Fannie Hudelson*, 10; *Breckenridge*, 15.25; *Carthage*, 25; *Meadville*, 10.41; *St. Louis*, Pilgrim Ch., 9, 69 66

JUVENILE: *Breckenridge*, Children's Society, 3, 3 00

THANK-OFFERING: *Breckenridge*, 2.75; *St. Louis*, Pilgrim Ch., 20.75, 23 50

Total, 96 16

OHIO.

BRANCH.—*Mrs. Geo. H. Ely*, of Elyria, Treas. *Akron*, 83; *Lodi*, 9; *Mantua*, 4.25; *Mari-*

<i>etta</i> , First Ch., 42; <i>Oberlin</i> , 60; <i>Randolph</i> , 10; <i>Rootstown</i> , 11.50; <i>West Andover</i> , 5.62,	225 37
JUNIOR: <i>Akron</i> , Y. P. A., 5, Oberlin College, Y. L. S., 41.18,	46 18
JUVENILE: <i>Atwater</i> , Willing Workers, 8.20; <i>Bristolville</i> , S. S., 1.30; <i>Elyria</i> , Golden Links, 2.50,	12 00
Total,	283 55

SOUTH DAKOTA.

BRANCH.—Mrs. F. D Wilder, of Huron, Treas. <i>Cresband</i> , 1.75; <i>Faulkton</i> , 3.33; <i>Huron</i> , 6.15; <i>Ipswich</i> , 5,	16 23
JUNIOR: <i>Faulkton</i> , Coral Work- ers, 2.12; <i>Huron</i> , M. Band, 3.63; <i>Vermillion</i> , M. Band, 4.48; <i>Yankton</i> , Willing Hearts, 69.70,	79 93
Branch total,	96 16
<i>Jamestown</i> , Mrs. M. S. Wells,	4 98
Total,	101 14

ROCKY MOUNTAIN.

BRANCH.— <i>Denver</i> , Colorado, Boulevard Ch.,	10 00
Total,	10 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Antigo</i> , 2; <i>Brandon</i> , 5.97; <i>Columbus</i> , 15; <i>Clinton</i> , 45; <i>Delavan</i> , 13.50; <i>Grand Rapids</i> , 3; <i>Janesville</i> , 13; <i>La Crosse</i> , 42.56; <i>Milwaukee</i> , Grand Ave. Ch., 33.06; <i>Pittsville</i> , 5; <i>Ripon</i> , 13; <i>River Falls</i> , 20.60; <i>Rosendale</i> , 9.85,	221 54
JUNIOR: <i>Milwaukee</i> , Grand Ave. Ch., Y. L. M. C., 25; <i>New Lis- bon</i> , Y. P. Soc., 1,	26 00
JUVENILE: <i>Eau Claire</i> , Cheer- ful Givers, 4; <i>Lake Mills</i> , 3; <i>Racine</i> , Pansy Soc., 5; <i>River Falls</i> , Hadjin Band, 1.50,	13 50
261 04	
Less expenses,	5 22
Total,	255 82

SECOND STATEMENT.

Antigo, 3.50; *Arena*, 9.09; *Ap-
pleton*, 32.18; *Blake's Prairie*,
9.50; *Brodhead*, 7.10; *Bloom-
ington*, 8; *Bloomer*, 3.40;
Beloit, First Ch., Thank-offer-
ing, 17.30; *Beloit* Second Ch.,
7; *Baraboo*, 14; *Boscobel*, 3.25;
Darlington, 5; *Evansville*, 15;
Eau Claire, 5; *Hartland*, 10;
Hammond, 10; *Kenosha*, 2;

<i>Lake Geneva</i> , 45; <i>Menasha</i> , 22; <i>Milwaukee</i> , Hanover St. Ch., 11; <i>New Lisbon</i> , 5; <i>Platte- ville</i> , 15, Mrs. Rindlaub, Birth- day Gift, 3; <i>Prairie du Chien</i> , 4; <i>Racine</i> , 105.89; <i>Ripon</i> , 40; <i>Stoughton</i> , 3; <i>Sparta</i> , 25.50; <i>Springvale</i> , 5; <i>Shopiere</i> , 10; <i>Waupun</i> , 15; <i>Wauwatosa</i> , 9; <i>Windsor</i> , 25; <i>Waukeoka</i> , 12.16; <i>Watertown</i> , 37; <i>West Salem</i> , 21.25; <i>Whitewater</i> , 6.50,	581 62
JUNIOR: <i>Arena</i> , Young Ladies, 10.99; <i>Beloit</i> , First Ch., Y. L., 24.24; <i>Brendon</i> , Y. L., 5.70; <i>Lake Geneva</i> , Y. P., 15; <i>Mad- ison</i> , Y. P., 75; <i>Platteville</i> , 3; <i>Wauwatosa</i> , Y. P., 35,	168 93
JUVENILE: <i>Appleton</i> , Children's Band, 100; <i>Brodhead</i> , S. S., 2.05; <i>Hartland</i> , Mission Band, 3; <i>Lake Geneva</i> , Starry Lights, 10; <i>Platteville</i> , Pearl Gather- ers, 6.96; <i>Racine</i> , Pansy Soc., 2.75; <i>Steven's Ranch</i> , Cali- fornia, S. S., 4; <i>Wauwatosa</i> , 6.65,	135 41
FOR MORNING STAR: <i>Arena</i> , Willing Workers, 5.51; <i>Sparta</i> , Mission Band, 1; <i>New Lisbon</i> , M. S. Band, 63 cts.,	7 14

Total,	893 10
Less expenses,	17 86
Total,	875 24

MASSACHUSETTS.

<i>Dorchester</i> .—Two Friends, Thank-offering, 5; <i>Framing- ham</i> , E. K. S., 12,	17 00
Total,	17 00

NEW MEXICO.

<i>Santa Fe</i> .—Miss H. A. Dodge, 12.50,	12 50
Total,	12 50

TURKEY.

<i>Marash</i> .—Lighters of Dark- ness,	13 86
Total,	13 86

MISCELLANEOUS.

Sale of "Coan's Life," 2; "Women of the Orient," 1; leaflets, 3.80; chart, envel- opes, etc., 1.26; thank-offs., Aug. 20, 119.16,	127 22
Total,	127 22

Receipts for the month,	5,071 22
Previously acknowledged,	26,729 01
Total since October, 1885,	\$31,800 23

Board of the Pacific.

ANNUAL MEETING.

THE spacious parlors of the First Church, San Francisco, were filled with ladies on the afternoon of September 1st; and as the Executive Committee entered, many sought to read the familiar faces, to discern, if possible, whether the Treasurer had brought joy or sorrow into the place of their private session; for another year had come to a close with its possibility and privilege, and we were pausing on the threshold of new endeavors to look over the fields which we had traversed with our sickles, and also to hold back the closing door of the garner, that we might see the fruit that had been gathered in. Most of the ladies present were from the cities and towns upon the bay; but some were there who had come from the torrid plains of Arizona to breath our cool, refreshing air, and one sat in a secluded corner who was worn with service in the Micronesian Mission. We could not hear her voice, for she was not quite able to bear the excitement of speaking to us; but it was an inspiration to know that Miss Cathcart was present, with the experience of five years of missionary life as a background for the sympathy with which she listened to our recital of efforts to aid the foreign work at home.

After the hymn "Come, sing the gospel's joyful sound," the President read, as the keynote of the meeting, the twenty-first chapter of Revelation, from which our souls caught some reflection of the ineffable glory of the "holy Jerusalem," where "the nations of them who are saved" shall walk forever in the light of the triumphant Christ. How small appeared the toil and sacrifice of earth in view of this glorious consummation!

The prayer by Mrs. Eastman, of San Francisco, led our souls upward in grateful adoration, and it was with a deepened sense of its meaning that we sang the familiar words, "I love thy kingdom, Lord;" after which the Recording Secretary, Mrs. Smith, gave a report in her own choice way of some aspects of our work in the months that have passed since our last annual review. The quiet, business-like tones of Mrs. Cole, our Treasurer, next fell upon the ear as she gave a detailed report of the money that had come to her care from the cities and towns of the Pacific coast. A month ago we were discouraged with the statement that the treasury contained less than \$1,200, while we had pledged to the

American Board nearly \$3,300, and had promised an effort to raise, for a special purpose, \$500 more.

With bated breath we listened; and who can measure our relief and joy when the good news came of pledges fulfilled, and a large surplus toward the extra sum desired? Can it be true? We remembered, also, that a large deficit was cleared away last fall, and that all expenses have been paid; so "we thanked God and took courage," in view of the fact that better work had been done by the Board than in any previous year of her history, except in the one instance when, under the inspiration of Miss Rappleye's presence, several thousand dollars were collected for the building of Broosa School.

We next listened to the finished paper of Mrs. Warren, one of our Home Secretaries, who reported slow but certain progress in our work up and down this coast; and we felt with reverent joy, as we heard her helpful words, that the Divine Spirit is gently leading many hearts to realize the meaning of our Saviour's command to "disciple all nations"; and our hearts went out in tender fellowship with those faithful ones who, in weariness and painfulness in watchings, often "seek to awaken sympathy for the women of heathen lands who 'labor and are heavy laden' without the consciousness that One is saying ever unto them, 'Come unto me . . . and I will give you rest.'"

We expressed our sense of fellowship by singing that sweet old stanza,—

"Blessed be the tie that binds
Our hearts in Christian love";

and then, with inexpressible pleasure, we heard a report from our beloved "Young Ladies' Branch," by Miss Harriet W. Mooar, of Oakland, and we felt a new inspiration as we listened to her earnest words.

We sang "Crown Him, crown Him, Angels, crown Him!" and then a terse, practical paper on "Foreign Mission Work in Relation to the Christian Life," was read by Mrs. J. B. Richardson, of Oakland, and was much enjoyed. With the Lord's Prayer and Doxology the thirteenth annual meeting of the Pacific Board was closed.

SECRETARY'S REPORT OF THE W. B. F. M. OF OREGON
AND WASHINGTON TERRITORY FOR THE YEAR
ENDING JUNE 11, 1886.

ANOTHER year has passed, and to-day we meet to celebrate the second anniversary of the Woman's Board of Foreign Missions of Oregon and Washington Territory. We have come up to this feast

of good things to mingle our voices together in prayer of gratitude to our kind Heavenly Father for his tender and watchful care over our society; for his sustaining presence in times of trials and discouragements, and for the measure of success he has permitted us to enjoy.

We have met with sorrow within the past year in the removal, and consequent loss, of our most efficient Secretary, Mrs. U. C. Bosworth; and the loss has proven an irreparable one, for your Executive Committee sought far and near to find some one to fill her place, but all in vain. At last your President, with the help of other officers, took up the work. We have not accomplished as much as we would have been glad to, but we ask your forbearance, and hope we have had your prayers and sympathy.

While we did not succeed in raising quite all of the \$250 pledged, more has been given to foreign missions than during any previous year.

Your President has written twenty-five letters and eighteen cards to different persons and churches, and also has personally interviewed quite a number of pastors in regard to the work; so that, with the help of the Associate Vice-President, Mrs. Cooke, and our Treasurer, Mrs. Bates, nearly all churches have been asked to contribute to the foreign work. Some have not been heard from; others have responded nobly. One little church on the Sound, with only three lady members, gave five dollars. Oregon City Church has given twenty-seven dollars; also organized a society with Mrs. F. A. Goudie for Secretary and Mrs. W. Whitlock, Treasurer. East Portland Church has a missionary committee, but as yet has not got into working order enough to replenish the treasury. Forest Grove, Salem, and Seattle churches have done well. Mrs. Gray's Sunday-school class of The Dalles has generously remembered the cause. Sprague Church has given three dollars, and the Cheney Church has promised to do all it can. Spokane Church has been without a shepherd nearly all the year, but we shall expect much from it in the future, now that it has such an efficient leader. The total amount raised during the year was \$252.20. So, let not my dear sisters undertake less for the coming year, for an interest in foreign missions has just been aroused, and we must not let it die out, lest the Lord lay the blame of lost souls at our door, and all because we lacked courage. But I have no need to write thus, for there are many hearts present that are in full sympathy with this work.

Most sincerely yours,

MRS. HELEN MCCONAUGHY,
President and Acting Secretary.

TREASURER'S REPORT.

RECEIPTS.

June, 1885 — Balance from former Treasurer	\$40 50
June, 1885 — Mrs. F. S. Murdock, Oregon City	5 00
June, 1885 — Salem Ladies' Missionary Society	7 50
June, 1885 — Cheerful Givers, Walla Walla	2 75
August, 1885 — Mrs. J. W. Blakeslee, Charles City, Ia.	5 00
November, 1885 — Seattle Ladies' Missionary Society	9 30
December, 1885 — Mrs. D. B. Gray's Sunday-school class, Dalles, Or.	12 40
December, 1885 — Salem Ladies' Missionary Society	20 00
February, 1886 — Oregon City Auxiliary	27 00
March, 1886 — Seattle Ladies' Missionary Society	7 90
March, 1886 — Mrs. O. L. Fowler, Port Madison	1 00
March, 1886 — Ladies of Port Gamble Church	3 00
March, 1886 — Mr. Gaston, Port Gamble	1 00
March, 1886 — Ladies of Steilacoom Church	2 00
March, 1886 — Forest Grove Ladies' Missionary Society	16 75
April, 1886 — Ladies of Eagle Harbor Church	4 45
May, 1886 — Skokomish Ladies' Society	4 00
May, 1886 — Ladies of Whatcom Church	1 00
May, 1886 — Tacoma, First Church: Sunday-school birth- day jug, \$8.07; Y. P. S. C. E., \$1.75	9 82
May, 1886 — Sprague Ladies' Missionary Society	3 00
June, 1886 — Seattle Ladies' Missionary Society	15 45
June, 1886 — Young Ladies' of Whitman College	4 00
June, 1886 — Halfmoon Prairie	1 00
June, 1886 — Portland First Church	10 00
June, 1886 — Mrs. Gray's Sunday-school class, The Dalles, Or.	5 50
June, 1886 — Forest Grove Ladies' Missionary Society	5 65
June, 1886 — Salem Ladies' Missionary Society	15 23
Tacoma First Church Ladies' Missionary Society	12 00
Total	\$252 20

EXPENDITURES.

August 18, 1885 — Cash to Treasurer W. B. M. P., to Broussa Piano Fund, \$8.50; to Mrs. S. L. Holbrook, \$47.25	\$55 75
August 18, 1885 — Treasurer's account book	50
December 16, 1885 — By cash to Treasurer W. B. M. P., for Mrs. S. L. Holbrook	41 70
March, 1886 — By cash to Treasurer W. B. M. P., for Mrs. S. L. Holbrook	58 65
June, 1886 — By cash to Treasurer W. B. M. P., for Mrs. S. L. Holbrook	41 75
June, 1886 — By cash to Treasurer W. B. M. P., for Mrs. S. L. Holbrook	53 85
Total	\$252 20
[Signed]	MRS. H. L. BATES, Treas.

The election of officers for the year resulted as follows: Mrs. Daniel Staver, East Portland, Or., President; Mrs. J. F. Ellis, Forest Grove, Or., Vice-President; Mrs. George H. Lee, Corvallis, Or., Secretary; Mrs. H. L. Bates, Seattle, W. T., Treasurer; Mrs. J. W. George, Seattle, W. T., Auditor; Associational Vice-Presidents, Mrs. Belle W. Cooke, Salem, Or., Willamette Valley Association; Mrs. D. B. Gray, The Dalles, Or., Middle Columbia Association; Mrs. Dawson, Yakima Association, W. T.; Mrs. Stevens, Western Washington Association.

We trust, through God's guidance and help, to have a most prosperous year, and have much of interest and profit to report next year. Our ladies are waking up to the advantage, as well as the necessity, of working for foreign missions. It is hoped that the interest will increase, and many new societies be organized.

Yours in the cause,

MRS. GEO. H. LEE, Sec.

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FOR WOMAN.

PUBLISHED MONTHLY

BY THE

WOMAN'S BOARDS OF MISSIONS,

CO-OPERATING WITH THE

American Board of Commissioners for Foreign Missions.

TERMS:

Sixty Cents a Year in Advance.

CONSTITUTION FOR AUXILIARIES OF THE W. B. M.

ARTICLE I.—This Society shall be called "THE WOMAN'S MISSIONARY SOCIETY," auxiliary to the ——— Branch of WOMAN'S BOARD OF MISSIONS.

ART. II.—The officers of this Society shall be a Directress, Secretary, and Treasurer, chosen annually.

ART. III.—The object of this Society shall be the collection of money for foreign missionary purposes, and the cultivation of a missionary spirit among its members.

ART. IV.—All money raised by this Society shall be sent to the Treasurer of the ——— Branch of WOMAN'S BOARD OF MISSIONS, for the purposes of their organization.

ART. V.—Any person may become a member of this Society by the payment of ——— annually.

FORMS OF BEQUEST.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind, should be used as follows:—

For the WOMAN'S BOARD OF MISSIONS, incorporated in Massachusetts, in 1869:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS, the sum of ———, to be applied to the Mission purposes set forth in i.s Act of Incorporation, passed by the Legislature of Massachusetts, in the year 1869.

For the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, incorporated in Illinois, in 1873:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, the sum of ———, to be applied to the Mission purposes set forth in the Act of Incorporation, passed by the Legislature of Illinois, in 1873.